

A SHORT  
DISCOURSE  
OF THE  
True Knowledge  
OF  
CHRIST JESUS.

To which are Added,

Some Passages in the Reasonableness of Christianity, &c. and its Vindication.

With some Animadversions on Mr. Edwards's Reflections on the Reasonableness of Christianity, and on his Book, Entituled, Socinianism Unmask'd.

By S. Bold, Rector of Steeple, Dorset.

*For other Foundation can no Man lay than that is laid, which is Jesus Christ, 1 Cor. 3. 11.*

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DISCOUNT

The Knowledge

OF

CHARITY

TO

Some of the most  
valuable and  
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## PHILIP. III. 8.

Yea doubtless, and I count all things  
but loss for the excellency of the  
knowledge of Christ Jesus my  
Lord.

**T**HE Apostle doth not here  
speak of any thing that  
was proper to himself either  
as an Apostle, or a Christian  
of an extraordinary growth, but what  
was common to him, with every True  
Believer, or sincere Christian. For  
these words are but part of the Illu-  
stration he annexes of that Property  
of true Believers or Christians he had  
laid down in the last Clause of the  
third Verse of this Chapter, who have  
no confidence in the Flesh.

In the seventh Verse he relates the  
different Opinion and Judgment he had  
of Matters with relation to Justifica-

tion and *Salvation* before he was *Converted*, from what he had of them after his *Conversion*.— Those things which before his *Conversion* he reckon'd *Gain*, i.e. which he thought were the matter of a Persons *Righteousness*, the things which being enjoy'd would *Justifie*, and render a Person acceptable to God, and warrant his being confident of *Salvation*, he accounted *Loss*, after he was effectually *Regenerated*: Because he then knew that *Christ* alone is our *Righteousness*, and that he only can save us.

In these words he declares again, with great *Earnestness*, that he looks upon the possession and enjoyment of all those things he formerly thought would constitute Persons *Righteous* and Happy, and every thing else distinct from *Christ*, that any can place their confidence in, to be of no more moment and consideration to these *Purposes* than heaps of *Dung*, and *Dross* can be to the *nourishing* of a Man's *natural Life*, and to the making of him *Wealthy*. And as *Christ* alone is our *Righteousness*, and he only



only can *justify* and *save* us, so it is by the *knowledge of Christ*, that we come to be *interested in Him*, and to receive from him *those*, and all those *singular and inestimable Benefits and Blessings*. He is *intrusted to dispence*. This knowledge of Christ Jesus is so *adapted to this end*, hath such a *Con-nexion* with it, by *Divine Ordination* and *Appointment*, hath such an *Excellency* in it, such a *Power, Efficacy*, and *Virtue* for the deriving of these *Mercies and Blessings* to us from *Christ*, that all other things are perfectly *insignificant* to this purpose, but when *depended on for Justification and Salvation*, are a very great *Detri-ment and Damage*.

In order to a more distinct understanding of these words, I will briefly consider four things in them, and then conclude with shewing some *Uses* we should make of what shall be dis-  
coursed.

The Four things I shall briefly consider are, First, *The matter of this Knowledge the Apostle speaks of.*

Secondly, *What kind of Knowledge it is of this point, which the Apostle*

doth thus magnifie and extol, and give  
such a preference to *Christ Jesus* as

Thirdly, *Wherein* the excellency  
of this Knowledge doth consist? And

Fourthly, *The person* the Person  
who knows *Christ Jesus* might, doth  
make of all other things.

First, I shall consider what is the  
matter of this Knowledge, the Apostle  
here speaks of, or what is the object  
to be known. This, he expresseth in  
these words, *Christ Jesus*; that is, that  
the Person God had promised to send  
into the World to be the Saviour of  
Sinners, was Him who is generally  
known, and was signally distinguished  
from other People by this Name *Jesus*;  
or that He who is commonly known,  
and peculiarly spoken of by this name  
*Jesus*, is the Person God did design,  
and promise to send into the World to  
be the Saviour of Sinners. That this  
*Jesus* is the *Christ*, the Person God  
hath anointed and commissioned to this  
Office; and that He is the only and  
the all-sufficient, and most gracious Sa-  
viour of Sinners. That *Jesus* is the  
*Christ* (the Person God hath com-  
missioned to be the Saviour of Sinners)

is the *Proposition*. I conceive the Apostle here speaks of, the object of that Knowledge here commended. And this is the *Gospel* strictly and most properly considered, *Luk. 2. 10, 11. Act. 4. 12.* The fulfilling of the *Prophecies* which went before concerning the *Messiah*, or the Person God had promised to send, in this *Jesus*; and his declaring that he was that *Person*, and doing *such things* to confirm the truth of what he *Taught*, as could not be wrought and effected but by the extraordinary and immediate Power of God, afford sufficient Evidence to persuade Men of the truth of this *Proposition*, that *Jesus is the Christ*. This I take to be the matter or object of that Knowledge the Apostle here speaks of. Not that I think a bare speculative Knowledge of this *Article* or *Proposition* is the Knowledge the Apostle doth thus magnifie and set such a value on. Therefore I shall consider,

Secondly, What kind of Knowledge of this *Proposition* it is, the Apostle doth here speak of. And it is such a Knowledge as doth effectually deter.

mine the Person, and cause him to  
*resign* up himself *entirely* to Christ  
 Jesus to be saved by him in his *own*  
 way. Such a knowledge of him, as  
 makes the Person to *take* him for his  
 Lord; so that he will use his *serious*,  
*honest*, and *best endeavours* to under-  
 stand what he hath taught and reveal-  
 ed, and will *assent* to, *believe* and *ob-*  
*serve* whatever he shall attain to know  
 He hath taught or revealed; and will  
*depend* wholly on *Him* to receive  
 from *Him* in his *own way*, the *benefits*  
 He is *intrusted* to *dispen*ce. The no-  
 tional and speculative knowledge of  
 Christ Jesus, hath its *usefulness*, being  
 the Foundation on which the other is  
 builded, but it may be without the lat-  
 ter, and therefore is not *saving*, but  
 the *latter* cannot be without the *for-*  
*mer*, no more than a *Superstructure* can  
 be without a *Foundation*. A Man may  
 have a notional knowledge of a Truth  
 that is of extraordinary *moment* and  
*usefulness*, and yet not be duly *affect-*  
*ed* with it; his knowledge may have  
 little or no influence on him, because  
 he does not apply it to its proper *end*,  
 he does not descend to consider how  
 much

much it doth concern himself. Were there a Person that could infallibly cure some certain *Distemper*, and the proof of this Truth were most strong and clear, so that there were no room for *doubt* and exception, a Person who does not apprehend himself annoyed with that *Distemper*, tho' he is satisfied that such a Person can infallibly cure it, will not be prevailed with, and determined by his knowledge, to yield up himself absolutely to his *Conduct*, tho' when he comes to be convinced that he is dangerously ill of that Disease; and that he cannot be cured any other way, but by committing himself entirely to that Person, his knowledge will have this effect on him, that he will render himself up entirely to his guidance and management. When we are *thoroughly sensible* that we are *Sinners*, under the *Curse of the Law*, and justly *obnoxious* to the most heavy displeasure and wrath of *Almighty God*, and that there is no way for our obtaining *Peace* with *Him*, *Pardon* and *Salvation*, but by *Jesus Christ*, then our knowing him to be the only, the all-sufficient, and a most

most compassionate and gracious Saviour of Sinners, will dispose and influence us to resign up ourselves with your reservation to his Conduct, and to rely and depend on Him to save us in this our Day. He came to seek and to save those who are lost, who are truly sensible of their lost estate. All your Knowledge will not avail you to Salvation, tho' you can Discourse ever so accurately on every point in your Bible, till it have this effect on you, to make you resign up your selves unfeignedly unto Christ as your Lord. But the Person who is brought to this, is Christ's Disciple, a true Believer, and real Christian, tho' as yet he does not know any other Doctrine Christ hath taught, but only engages heartily to use his best endeavours to know and understand his Lord's Will, and to assent unto and perform the same, as he shall attain the knowledge of it; and resolvedly applies himself to fulfill and execute that engagement with all Industry and Fidelity. This is that which constitutes and makes a Person a sincere Christian, a real Disciple of Christ, and a true Believer. And  
his

his regular outward signifying and testifying of this, gives him a Right to the external Denomination of a Christian, &c. The true notional knowledge of Christ Jesus is the same for the matter, with the spiritual and practical knowledge of Him; but this latter makes the Person perceive the usefulness and necessity of Christ Jesus to himself, and begets in him suitable Affections to Christ. He who thus knows Christ Jesus is sensible, that He is the most necessary and useful Good to him, and therefore cannot but love him, resign up himself entirely to Him, trust in Him, and labour to understand and know his Will, that he may explicitly believe what he hath taught, and actually observe and perform what he hath appointed and commanded; that thus he may approve his Fidelity, and obtain the ends particularly or more especially intended by his Lord, in the several instances he shall understand to be taught by Him, relating either to Belief or Practice. He knows that Christ Jesus is worthy of all his Service, and therefore gives up himself unto Him, implicitly and with-



without exception, to follow his Conduct, both as to Faith and Obedience. Thus when he finds or understands, that Jesus Christ hath taught that He is God, and that He commissioned his Apostles to teach so, and that they did it very expressly, he heartily assents to this Truth, and believes, that He is God, because He hath taught it. And his not being able to solve all difficulties that curious and contentious People may start about this matter; or to say much, or any thing concerning the Mode, or way how He is God, is no obstacle to his firm and stedfast Belief of it, seeing he knows Christ hath declared it; no more than his not being able to reconcile some matter of practice he understands Christ hath enjoined him, to his worldly Interest, can excuse him from performing it. Because his Resignation to Christ was absolute and entire in both respects, and he did not Capitulate with Christ, to believe nothing but what he should be able to dive to the bottom of, and give a rational account of the mode and manner of, or to obey him only in such Instances as he

he should know how to reconcile to his *worldly Interest and Convenience*. What falls short of this practical knowledge of *Christ Jesus*, is not in Scripture account the knowledge of *Christ Jesus*. He that saith I know him, and keepeth not his Commandments is a lyar, and the truth is not in him, 1 John 2. 4. This is that knowledge of *Christ Jesus*, the excellency whereof is such, it obscures and stains the *Glory* of all things which can come in competition with it. So that the true Christian accounts all things but loss (as the Apostle expresseth himself) for the excellency of it. Which shall lead me to consider,

Thirdly, In what the excellency of this knowledge of *Christ Jesus* doth consist. Concerning which I shall mention these particulars:

1<sup>st</sup>. In the excellency of its object, (which is the revelation or discovery God hath made that *Jesus Christ* is the Person He hath sent and commissioned to be the Saviour of Sinners) and in the proportion it hath to the special Intendment of that Revelation,

on, viz. that we may resign up our selves intirely to him, and thereby be made his Disciples, and be interested in Him, as our Saviour; or more briefly, that we may believe in Him, and be saved by him, or be made true Christians, and partake of the Benefits which belong to them. It is not the bare knowing that there was such a Person as Jesus Christ in the World, no nor that He was the Son of God, and assumed our Nature, &c. but that He was sent, appointed, and commissioned by God to be the Saviour of Sinners. This is the immediate, the most proper, and strict object of Christian knowledge, and saving Faith. Had the Son of God, meerly of his own accord, assumed our Nature, performed the most perfect Obedience to the Law, and suffered Death for our sakes, how great soever the intrinsic value of his Condescension, Performances, and Sufferings would have been, this would not have constituted or made Him the Saviour of Sinners: Nor would our knowing and believing all this, have availed us to Justification and Salvation. That  
which

which makes what He *did* and *suffered* to be *accepted* for us, and makes Him the *Saviour* of *Sinners*, was his being *appointed* and *commissioned* to be their *Saviour*. And it is our knowing Him to be the Person that God did *send* and *commission* for this purpose, and knowing it so, as to answer the design of this Revelation, which doth make us *Christians*, and interest us in Him as our *Saviour*. For I have given them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me, John 17. 8.

2dly. In that it is a special effect and fruit of the Holy Spirit of God. I will give them an Heart to know me, that I am the Lord, and they shall be my People, and I will be their God, for they shall return unto me with their whole Heart, Jer. 24. 7. Wherefore I give you to understand, that no Man speaking by the Spirit of God, calleth Jesus accursed, and that no Man can say that Jesus is the Lord, but by the Holy Ghost, 1 Cor. 12. 3. Tho' thou  
Lord

Lord Jesus doth not oblige himself not to give forth the special Influences of his Holy Spirit to any, but in and with their serious using their natural Abilities, and the common assistances of the Spirit generally afforded, in those ways he hath appointed, in order to Peoples partaking of his supernatural Aids and Blessings, yet he *obliges us* thus to make use of the *means* he hath *ordained*; and we have not any reason to expect these supernatural effects any other way. When he does *extraordinarily*, and out of his common and *Instituted* way, work on, awaken, convince, and effectually convert Sinners, as he did *Saul*, when Travelling on such a wretchedly wicked design towards *Damascus*, he does it not as *King* and *Ruler*, but as *absolute Lord*. And when we find our selves so inlightned, and powerfully wrought on, in the use of *Instituted means*, that we are effectually determined to yield up our selves intirely to Christ, as our Lord, this effect is from the *special influence of the Holy Spirit*, and must be attributed unto *Him*. Faith is the gift of God,

tho'

tho' ordinarily conferred along with our making use of the natural Powers we are endued with in the ways and methods instituted for this end, as reading and hearing the Word, Meditation, Prayer, &c. There is no natural *connexion* between our employing of our natural Abilities and Powers in these ways, and this *happy effect*, for God hath not obliged himself to bestow *this Blessing* by the Rules and Laws he hath established to observe, in the ordinary way of his Providence, in ordering and governing the World, so far as doth concern and relate to Man. The *connexion* between them is purely *Gracious*, by virtue of the *Laws and Rules* He hath fixed to proceed by, in the *dispensation of his Grace*. We may by that concurrence God affords in the way of his *ordinary Providence*, attain to as great a measure of speculative, notional, discursive *knowledge* of what the Gospel doth teach, as we can of those matters which are treated of in *other Books*, provided we do *proportionably* apply our *Study* to them. But when in our using our natural Abilities these ways,

we are brought to close unfeignedly with Christ, and yield up our selves entirely to his Conduct, this is owing to a divine Influence vouchsafed beyond the ordinary course of Providence, and is from God's proceeding with us according to his Law of Grace. Tho' we cannot apprehend in what way the Spirit doth effect, and bring about this excellent and happy change in us, so as certainly to distinguish what is done by the Spirit, from what is done by our natural Abilities co-operating; yet we know by the effect that He hath exerted his wonderful Power, and to Him must all the Glory be ascribed, who is the principal agent in this business.

3dly. In the singular and inestimable Benefits which do accrue unto us upon our thus knowing of Christ Jesus. Of which Benefits I will now name but these two.

I. God's justifying of us; and owning us to be in the Covenant of Grace. By Justification I do mean something more than his Pardoning all our past Sins, even a change of our State, his acquitting and discharging us from the

the



the Law of Works, as a Covenant of  
*Life*; Were all my Sins freely par-  
 doned, and I left under the Law of  
 Works, this Pardon would not avail  
 me any thing, if my *Life* were at  
 all continued, for my very next per-  
 formances would fall so short of what  
 that Law requires, I should immedi-  
 ately be in the same state I was in be-  
 fore my Pardon. We are all under  
 the Law of Works till we do so know  
 Christ Jesus, as to yield up our selves  
 unpreservedly unto his Conduct. In-  
 deed, we are not now so under the  
 Law of Works, as our first Parents  
 were immediately on their Transgressi-  
 on, and before that gracious Promise  
 that the Seed of the Woman should  
 break the Serpent's head, was given  
 them; for till then they were purely  
 under the Law of Works, and had no  
 remedying Law to make use of for  
 their Relief. We are naturally still  
 under that Law of Works, only we  
 have this advantage, that now there  
 is a Law of Pardon, or a remedying  
 Law concurrent with it, if we will  
 make use of it. But till we comply  
 with, and accept of that Law, i.e. do  
 and w

yield up our selves absolutely to *Christ Jesus*, the other Law stands in full force against us.

Our so knowing of *Christ Jesus* as hath been mentioned, is our actual consenting to the gracious tender and offer God hath made to all Sinners, without excepting any, whereby we come to be really in the *Covenant of Grace*. What is ordinarily called the *Covenant of Grace*, is only the *Declaration and Testament* which *Christ* hath made of the *Grace of God*, or the *Blessings* he will bestow on all those who do or shall unfeignedly consent to yield up themselves absolutely to Him. It is a *Covenant* only with those who do thus consent unto it. And upon our giving up our selves thus to *Christ*, God owns us to be in *Covenant* with Him. Of this *Covenant Christ Jesus* is the *Mediator*, to whom it pertains to see, that both parts of the *Covenant* thus consented to be performed. We are to do what is assigned to us, *v. e.* we must follow *Christ's Conduct* in every thing we shall know he hath ordained for us, and therefore must use our honest endeavours to understand what

what he hath taught; and upon our doing so, we come to be entitled to the Benefits God hath promised, which Christ is also to see accomplished, and made good unto us. When we know Christ Jesus aright, we are delivered from the power of darkness, and translated into the Kingdom of his dear Son, Col. 1. 13.

2. Power to perform such Obedience as God will graciously accept. This knowledge of Christ Jesus, which is a special effect of the Holy Spirit, is not a dead notion, but the Light of Life, a divine vital principle, which hath an influence on all the Powers of the Soul, and Faculties of the whole Man, spiriting and directing them all in a good measure, in ways suitable to its own Nature, and the end for which it is given. It possesseth the Soul with a predominant Love to Christ, and influences the Person to labour after a Conformity to Him. It puts the Person upon considering and enquiring what things He, whom he hath taken for his Lord hath revealed, what he doth Command, and in what manner it becometh him, now he hath thus resigned himself to Him, to be-

have himself; and it furnishes him  
 with *ability* to execute the same, by  
 deriving fresh supplies of *Strength*  
 from that *Holy Spirit* who is the *Author*  
 of this divine *great Principle*. It  
 disposes and enclineth him to do  
 those *good Works* Christ hath *com-*  
*manded* him, and to use those *means*  
 Christ hath enjoyed, in order to his  
 receiving greater measures of the in-  
 fluences of the *Holy Spirit*. *Eph. 2. 10.*  
 Such a Person's *Good Works* and *O-*  
*bedience* are *accepted* with God, not  
 because of their *intrinsic* worth, but  
 only for the *merit* of *Christ*, who hath  
 procured the *Stream of Grace*, and is the  
 mediator of the *new Covenant*. Our  
 best *Works* cannot merit *Salvation*,  
 that is the *purchase* of *Christ's Blood*.  
 We are justified and saved by *Faith*,  
 and that is the *Gift* of *God*: so that  
 we have nothing to *boast* of, so very  
 much for which we are to be *thank-*  
*ful*. Our *good Works* are an evidence  
 of the *truth* of our *Faith*, and that  
 our *knowledge* of *Christ* is of the  
 right kind: And such is the *Grace* of  
 God through *Christ*, that the more we  
 abound in them, the greater shall our  
 Reward

*Reward* be; not because of their *Merit*, but because of his gracious *Promise*, assigning *degrees of Glory*, in proportion to our *abounding in new Obedience*. We do not derive *Power* from *Christ* to *merit* any thing for our selves, but we receive from Him *Power* to perform such *Obedience* as shall for his sake be *accepted* and *rewarded*. Upon our performing such *Obedience*, we shall receive *freely* the *Blessings* He hath *merited*, and which for his sake are made over to us in the *Covenant of Grace*. Our *Works of Righteousness* and *Goodness* do not make us *Righteous* and *Good*, but they prove and discover us to be so, i. e. that we are endu'd with a *divine Principle*, have our *Natures changed*, and do know *Christ Jesus* aright, as *vital acts* do not make a *living Creature*, but they prove that the *Creature* which performs them, hath a *principle of Life* from which these acts do flow.

Lastly, Another excellency of this knowledge is, that it puts a check to vain *Curiosity*, to a search after empty and less necessary *Speculations*, and de-

livers us from all carnal and groundless Confidence, and engages us to a commendable Diligence, by determining our enquiries after such things as are most certain and true in themselves, and will be most useful and profitable unto us, by advancing us both in intellectual and moral Accomplishments and Perfections. For it obliges us to employ our Honest and Best endeavours to understand, and make a right use of what Jesus Christ hath taught and revealed; which are matters of such excellency, that all other things are of little account with those who understand the use and importance of these, as the Apostle plainly testified, when he said, he accounted all things but loss, &c. Which brings me to consider,

Fourthly, What account he who knows Christ Jesus aright doth make of all other things. The Sence a sincere Christian hath of the excellency of this knowledge, discovers it self in the great alteration it makes in his Opinion and Judgment of all other things from what they were before. He doth set now a just estimate upon  
all

all worldly Enjoyments, and outward Privileges relating to Religion, and external performances in Religion, according to their several Natures, Places, and Ranks, to their use and ends. He does not absolutely condemn them, as evil in themselves, or as altogether useless to any good purposes, for should he *de se*, he would be faulty. He owns them to be the good Gifts of God, that a very good use may be made of them, is thankful to God for them, if he enjoys them, and praises God for bestowing them on others. He acknowledges they have a beauty and excellency considered in their proper place and season. But then he esteems them as the Apostle did, as altogether useless to the business here spoken of, viz. to be the matter of our Confidence, yea, extremely hurtful when depended on for Justification. To be but *lost*, yea *damned* when compar'd with, and set in opposition to this knowledge of Christ Jesus, which hath an excellency in it, unspeakably greater than all other things have, and which alone can avail and profit us to Justification and

Sal-



*Salvation* by That *divine Light* which  
 discovers *Christ Jesus* to a Person, as  
 the Person commissioned by God to  
 be the *Saviour* of Sinners, and effectua-  
 bly causeth him, from a sense of his  
 own *Shame and Guilt*, to yield up him-  
 self entirely to Him, to be saved by  
 Him in his own way, doth discover  
 all other things to him in such a *true*  
 and *disfranchising manner*, that he plain-  
 ly perceives they cannot bear any pro-  
 portion with *Christ*, and therefore he  
 accounts them to be *loss*, as to the  
 business of *Justification*. If I do not  
 esteem *Christ Jesus* worthily enough to  
 be the sole object of my dependence,  
 I do not know him aright. And if I  
 set up any thing in the World, as that  
 I will trust in, and depend on for Ju-  
 stification, more than *Christ*, or e-  
 qually with Him, I acknowledge a  
 greater, or an equal virtue and effica-  
 cy in that, with what I pretend to  
 believe in *Christ* for this purpose.  
 Or if I depend on any thing together  
 with *Christ*, tho' in an inferior de-  
 gree, I do not take him to be the only  
 and sufficient *Saviour* of Sinners,  
 and so have not that knowledge of  
 Christ

Christ Jesus here spoken of. Indeed, there are *other things* we may depend on, and make the ground of our *Perswasions* and *Confidence*, that we are *Justified* and shall be *Saved*, as those which are *sure, certain, and never-failing Evidences* of our *Interest* in *Christ*, as our *Saviour*, and that we do know Him aright. But there is not any thing but *Christ* and his *Righteousness*, we may trust to, and depend on for *Justification* and *Salvation*, *i. e.* as that, for the sake of which we shall be *Justified* and *Saved*.

From what hath been discoursed we may take notice,

First, *That Persons may have great Measures of speculative Knowledge concerning Christ Jesus, and what he hath taught, and not be True Christians.* The Apostle indeed doth tell us, that *whosoever believeth that Jesus is the Christ, is born of God*, which is the same with his being a *True Christian*, *1 John 5. 1.* but it is evident, beyond all doubt, by his following discourse, that he doth not speak of a bare *specu-*  
cula-

relative Knowledge, but of such a Knowledge and Faith as I have been giving an account of. Such a Knowledge or Belief that Jesus is the Christ, that is, the Person God hath commissioned to be the Saviour of Sinners, as doth effectually cause a Person to resign up himself entirely to Him, doth constitute him a True Christian. Whatever Knowledge or Faith People may have, which falls short of this, will not profit them to Justification, nor have a due effect and influence on their Lives. The most pompous Presences will not prevail for our acceptance with Christ, where this is wanting, Mat. 7. 22, 23. Therefore,

Secondly, We ought to make a thorough and impartial search concerning our selves, whether we be true Christians. Whether we are so fully persuaded that Jesus is the Christ, that we do sincerely yield up our selves, without any reservation to follow his Conduct. It is not enough that we call our selves Christians, and pretend to own him for our Lord, as Mat. 7. 22, 23. discovers. But we must justify the Truth of our owning him to be

be our Lord, by employing our selves heartily to *understand* what He hath taught, and to *believe*, and make *such* use of what we attain to *know* He hath taught, as we shall perceive he intends and appoints. For,

Thirdly, *Tho' a right knowledge of this one point, that Jesus is the Christ, doth constitute and make a Person a Christian; yet there are many points Jesus Christ hath taught and revealed, which every sincere Christian is indispensibly obliged to endeavour to understand, and make a due use of.* When a Person becomes a True Christian, he doth resign himself (as you have been told) entirely unto *Christ Jesus* as his Lord, and obligeth himself, without any reservation, to use his *serious, honest, and sincere endeavours* to know what he hath revealed, and to *assent* unto, and make *such* use of what he shall attain to *know* he hath revealed, as the *nature, or particular intendment* thereof (so far as he shall know the same) doth *direct*. He doth not capitulate and compound with *Christ*, that he will assent unto, and make such use as he orders, of *just* such

such a number of Articles, but will be excus'd from concerning himself to extend his knowledge, or practice any further. It is out of my Reach (and I am perswaded it is out of the reach of any Man, or Body of Men) to assign a precise number of Articles which are necessary to be explicitly known and believed by all sincere Christians, and beyond which no Christian is obliged to endeavour to proceed in his Faith and Obedience. Peoples Capacities, Opportunities, and Advantages are very various and different. Many things may be necessary for some Christians to believe, which are not necessary to be believed by others; because some do attain to the knowledge of them, and a great many more may never attain to the knowledge of them, and this not because of any faulty omission or neglect to use their honest endeavours to understand what Christ hath made known to the World, but from something else which will not be reckoned to them for a fault. I think a certain number of Articles cannot be fixed on (besides this, that Jesus is the Christ) which

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we may *peremptorily* determine must of necessity be explicitly known and believed, *or no Person can be saved.* For the *belief* of the *other Doctrines* Christ hath taught, doth not constitute or make a Person a *True Christian.*

Perhaps some may be now ready to say, *that's well;* for then we are safe tho' we be *ignorant*, and continue *ignorant* of all the *Doctrines* Christ hath taught, besides this, that *Jesus is the Christ*; or if we should come to know them we are *safe*, tho' we refuse to believe them, and make that use of them Christ appoints; so we do believe most firmly that *Jesus is the Christ*, and so we are *True Christians*, and therefore *safe*, and need not trouble our selves about *knowing* or *believing* any thing more.

Nay, now you are out, most dangerously and wretchedly out. Believe as much as you can, besides this *Article*, your belief will not make you a *True Christian.* It is the right knowledge or belief of this *Article*, that *Jesus is the Christ*, that makes a Person a *True Christian.* But the believing of *this*, doth not exclude your  
be-

believing of other *Articles*, or discharge you from any obligation to believe other points, or make your believing of other matters *needless*. But it brings you under an *indispensable obligation* to endeavour to know and believe *more*. Tho' the belief of other points is not *necessary* to constitute a Person a *True Christian*, yet other things are *necessary* to be believed by him that is a *True Christian*. The true Christian is obliged to use his best endeavours to know what Christ hath revealed, and to assent unto, and make a right use of what he attains to know Christ hath revealed. And if you do not do *thus*, you do not approve yourselves *True Christians*, you do not acquit your selves as true Christians ought, and must acquit themselves. If you either *neglect* to enquire after, and to use your honest endeavours to know what Christ hath revealed, or *refuse* to assent to and make a good use of what you know he hath revealed; you have just reason to conclude you are not *True Christians*, and do not know Christ Jesus *aright*; whatever you affirm in your words.

There



There are many things Christ hath taught and revealed so plainly, so clearly, so distinctly, you cannot but know some of them, if you seriously endeavour to know what He hath revealed, and what you know he hath revealed, you must assent to and make use of, if you do rightly know and believe Him to be the only Saviour of Sinners.

If it be now ask'd what are those particular Points or Articles Christ hath revealed, which are necessary for Christians to endeavour to know, and which being known to be revealed by Him they must indispensably assent to, and make use of: I answer, that what Christ hath revealed, is propounded to us in certain words which make distinct Sentences and Propositions, and being thus considered they are objects of assent, and matters of Faith; tho' when we consider the nature of the Truths thus propounded, and their special Intendment, they may be conveniently reduced to particular Heads, to which particular Denominations may be assign'd. Some of these I will name, together with some

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some particular Propositions Christ hath caught, which properly belong to these Heads.

As 1<sup>st</sup>. Those Propositions which describe his *Person*, and instruct us *who he was*, whom God did *send* and *commission* to be the *Saviour of Sinners*. As that *He is God, the Son of God, the only begotten of the Father, God over all, blessed for ever*, John 1. 1. Rom. 9. 5. *The Son of God*, and the *Messias* are often used in the *New Testament*, as *Reciprocal Terms*, not as if the *strict Idea*, the term *Messias*, both stand for, were the same *the Son of God* both stand for, but because *He who is the Son of God is the Messias*, and *He who is the Messias is the Son of God*; both these Propositions I believe, because I find that *Christ Jesus* and his *Apostles*, by *his order*, did teach them. I do not think that *He was the Son of God* because *He was the Messias*, as the *Socinians* assert; nor yet, that *He was the Messias* because *He was the Son of God*, as some affirm in opposition to the former, but that *the Son of God was the Messias*, because the *Father* did not think fit to

*commissioned* any but his own Son to be  
 the *Saviour of Sinners*. When a true  
 Christian understands that Christ Je-  
 sus hath taught that *He is God*, He  
 must assent unto it, and endeavour to  
 labour for the nourishing, strengthening,  
 and confirming of his Faith in Him.  
 To assure him that He is *all-sufficient*  
 to fulfil the Work He hath undertaken,  
 and to which He is *commissioned*. And  
 to direct and justify his paying Divine  
 Honour and Worship to Him. So al-  
 so that He was made *Flesh*, did assume  
 our whole Nature, and was true Man,  
 Joh. 1. 14. Man 1. 16. Luke 2. 52.  
 which may satisfy us, that He was in  
 a Condition and *Fit* for that part  
 of His Work which did consist in His  
 Suffering in our Stead and on our be-  
 half; and that He hath a most tender  
 and compassionate concern for us, whose  
 Nature He did assume, Heb. 2. 14.  
 Heb. 4. 15. *daily*. Those Propositions which  
 require us with the occasion of His  
 undertaking this Office, and being  
 commissioned to it. As, that by the  
 Fall of our first Parents, we entered into  
 the World. That we are all fallen short

of the Glory of God. And that we are by Nature the Children of Wrath, Rom. 3. 23. Rom. 5. 12. Eph. 2. 3. which may convince us more thoroughly, of our great need of such a Saviour, make us have more low and humble thoughts of our selves, and inspire us with most admiring and elevated gratitude and thankfulness, to and for Him.

3dly, Those Propositions which instruct us that the sending of this Saviour did proceed and spring purely from the Free Grace, Mercy, and Love of God. God so loved the World that He gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life, &c. John 3. 16, 17. 1 John 4. 9. Eph. 2. 4. to the 9th. This is proper to engage our Admiration and Love. Here is room for our exerting them in their fullest strength and force.

4thly, Those Propositions which teach us in what ways, and by what steps He did, and doth execute, and will finally accomplish the Work and Office He Undertook. As, 1. By Revealing the Father, and making His Will

*Will known to the World, John 1. 18. Heb. 1. 1. 2. John 15. 15. Whereby we are furnished with the most useful, pertinent, necessary and profitable Instructions; do know where we are to employ our Searches and Enquiries to the best purpose: And what we may without fluctuation, doubt, or wavering, and with the greatest confidence entertain, and depend upon for their Truth.*

*2dly, By fulfilling all Righteousness, and leading the most Innocent, unblemish'd, exact and holy Life, Mar. 3. 15. 1 Pet. 2. 21. Acts 10. 38. Thus He has set us an Example in His own Life. Hath visibly commended and discovered the unblemish'd of what He Commands and Enjoins. And hath shown us in the most convincing and obliging way, how we ought to demean and behave our selves. And hereby we perceive that He was admirably fitted for another part of what pertained to Him in His Estate of Humiliation, viz. making Himself a Sacrifice for our sins, Heb. 7. 16, &c.*

*3dly, By suffering very many hardships, innumerable reproaches, and indignities, enduring the Wrath of*

God, and actually dying in open view as a Malefactor on the Cross, offering up himself a Sacrifice to satisfy Divine Justice for the sins of the World, and giving his Soul a Ransom for Sinners, Acts 2. 23. and 36. Heb. 9. 26. 1 Pet. 3. 18. 1 Tim. 2. 6. which discovers the most execrable nature of Sin; how extremely loathsome and hateful it is to God, and therefore should be so to us. This manifests the Condescension and Love of Christ to us, in the most affecting manner that can be imagined. And is the most potent Argument to kindle and excite the truest Love in our Souls to Him, and calls for our exerting Love to Him in its most powerful actions, 2 Cor. 5. 14. 15.

4thly, By rising again from the dead the third day, 1 Cor. 15. 4. Rom. 4. 25. Hereby the Prophecies which were before concerning Him, and His own Predictions were most exactly verified and fulfilled. This gives a most certain undeniable demonstration that His Sacrificing of Himself, and his Death were accepted of God, and are prevalent for all the purposes for which they were intended. This

It strengthens our Faith and Hope in <sup>3</sup> And assures us of the certainty of our Resurrection at the end of the World, 1 Pet. 3. 21. Rom. 8. 11.

5thly, By Ascending up into Heaven in the sight of His Disciples (after He had given full proof of the truth of His Resurrection, and commissioned them to Preach His Gospel to all the World) That there He may in His exalted Estate, perform what further pertains unto Him as the Saviour of Sinners, Mark 16. 19. This assures us of the efficacy and prevalence of His Intercession, and the solid ground we have to depend upon Him for whatsoever He hath warranted us to ask in His Name, and expect from Him, Heb. 7. 14, 15. John 14. 1, 2, 3.

6thly, By sending and giving forth the Holy Spirit for the purposes and ends for which He hath promised Him, viz. for the making of His Word and Ordinances effectual, for the Conversion of Sinners, and the Edification and Comfort of true Believers, John 14. 16, 17, and 26. And here by the way we may take notice, that He hath taught how we are to conceive of



the *Holy Spirit*, certifying that *He is God*, Acts 5. 3, 4. <sup>27. 11</sup> 1 Cor. 3. 16, 17. Now when a true Christian understands, that *Christ Jesus* hath given this account of the *Holy Spirit*, He is as much obliged to believe it, as He is to believe that *Jesus is the Christ*; and when he understands that *Christ* hath taught that the *Father*, *Himself*, and the *Holy Ghost* are God, that He saith such things of *them*, and requires such *Homage* and *Worship* to be paid unto *them*, as are peculiar unto *God*, and certifies that these *Three* are *One*, (Matth. 28. 19. & John 5. 7.) He is obliged to assent unto and believe this *Truth*, as well as any thing else that *Christ* hath taught. It is as hard for me to reconcile a Persons denying, or not believing *this*, when he knows that *Christ Jesus* hath taught it, with his being a *sincere Christian*, or having *unreservedly* resigned himself up to *Jesus Christ*, as any Man can pretend it is to him, to tell how *these three* can be *God*, and yet there be but *one God*. I believe that the *Father*, *Son*, and *Holy Spirit* are *God*, because I find that *Christ Jesus* hath taught so.

And

And if any Man can pretend he hath ground to believe this *Article* to be false, or to with-hold his assent, when he knows that Jesus Christ hath taught it, he cannot with colour, pretend he has just reason to believe that *Jesus is the Messiah*, nor to believe any one point upon his *Authority*. For if we question the *Truth* of any thing we know He taught, we have the like reason to question the *Truth* of every thing He taught. He that is upon such *Terms*, can hardly deserve to be accounted a *true Christian*. He must be extraordinarily soft and favourable to himself, if he can persuade himself that is one. If I were not fully persuaded that Christ Jesus understood the *Divine Nature*, and knew how to speak of it, better than any *meer Man*, I should not take him to be my *Lord* and *Saviour*. It may be some will say, they do believe what Christ Jesus hath taught, but they cannot believe the *Doctrine* of the *Trinity* as it is taught in certain *Creeeds*, which are but of *Humane Composure*. To such I would say, if you really know, and heartily believe all that Christ hath taught

taught concerning this matter, it is as much as I can desire, and as much, as you ought to believe concerning it. But the other words are now ordinarily used in teaching of this Doctrine, that are used about it in the Holy Scriptures; yet the Doctrine is but the same which Christ taught. The other Words and Terms which are now used, do not add any thing to his Doctrine; they were not originally intended to make the Doctrine more perfect than Christ delivered it. The Doctrine continued as it was taught in the Holy Scriptures, till some presumptuous (not to say malicious) Persons assumed to themselves to affix such a sinister Interpretation and Construction to the Words of Christ, as did exceedingly alter His Doctrine, very much depreciating Christ Himself and the Holy Spirit, degrading Christ into a meer Man (though He Himself taught that He was God) and teaching that the Holy Spirit was but the Power or Virtue of God, and not God. When this Method was used to corrupt the Faith of Christ, sincere Christians found it expedient to make use of other

*other Words, which have been successfully retained. But they used not these words, with a design to teach more than Christ had taught, only to deliver what He had taught, with a denial of that corrupt Sense false Teachers had stamp upon His Words. So that the Doctrine of the Trinity as it is ordinarily taught amongst us, is no other, than that the Father, Son, and Holy Ghost are God, as Christ hath taught they are, and that we do reject that Sense and Construction, which Men of their own Heads, and without any Authority have affixed to Christ's Doctrine. It is but the Doctrine Christ hath taught, with an opposition to, and denial of that Addition of Words, and Diminution of Sense, which other People had introduced touching that which Christ had taught.*

*To say that this Doctrine is contrary to Reason, is in effect to deny that Jesus is the Messias, or Christ. Can the Fountain of Light and Reason, teach any thing that is contrary to Reason? Does not the Messias; He that was commissioned to teach Men the*  
*Mind*

*Mind of God, know what is consonant to Reason, better than we do? It is not to be expected that People should in good earnest believe this Doctrine, till they are fully persuaded that Jesus is the Christ, and when they heartily believe that, there can be no ground to deny their assent to this, or any other Doctrine, they know he hath taught. We have this notice by Supernatural Revelation, that the Father is God, and that the Son is God, and that the Holy Ghost is God, which we could not know by the meer Light of Nature. Now if those who say this Doctrine is against and contrary to Reason, do mean no more, than that they find Christ hath revealed it, but they cannot understand any more concerning it, than what He hath revealed, they are in the right, but they would do well, to express their meaning by decent and proper Terms, which may signify the Sense they have of their own and Humane weakness, and not throw Unworthy and Blasphemous Aspersions on a most certain Divine Truth and Doctrine. He that heartily believes that Jesus is the Christ, and takes*

taken Him unfeignedly for his Lord and Saviour, will believe whatsoever he knows Christ hath taught, and will be contented to wait to know more than He hath taught concerning any Article, till He shall be pleased to make a further discovery of it. Our knowing that the Holy Spirit who is promised, is God, affords us great encouragement to depend upon Him for, and to expect from Him, Aids and Assistances suitable to our passions, and such Influences as will render our dutiful labours, and endeavours prosperous and successful.

By coming at the end of the World in unconceivable Glory, at which time He will raise the dead, judge the World, and reward every one according to his Works, Acts 19. 42. Acts 17. 32.

2 Cor. 5. 10. *Thy* if any thing, should keep us in a continual holy awe of Him, and have a very powerful and good Influence upon our Conduct at all times, if we have any care for, or regard to our indisputably greatest Interests. And therefore true Christians should concern themselves, very much to understand as particularly as they

they can, and make a good use of what Christ hath taught relating to what I shall hint unto you in the next place.

sably. Those Propositions which acquaint us with the *Bad Acts* and *Vicious Inclinations and Lusts*, Here requires us to *abstain* from and *mortify*; and the *moral Duties* He commands us to *perform*, as also in what manner it is His pleasure we should do them. There are either *general* or *particular*: Those that are *general*, oblige us to renounce all *corrupt affections*, and abstain from every *Wickedness* and *Sin*, and to exercise our selves in all the *Duties* we owe to God, our Neighbour, and our selves, without descending to mention particular instances, but engaging us to employ our enquiries about them, that we obtain as *distinct* a knowledge of them as we can; such are *Tir. 2. 11, 12.* & *Cor. 7. 1.* Those which are *particular*, do name certain *Vices*, *Evil Acts*, and *Lusts* we must carefully *shun* and *avoid*, and *subdue* certain *Graces*, *Virtues*, and *good Acts*, we must employ ourselves in. These may be reduced to three Heads,



*Heads, viz. Those which concern all  
 Christians in common. Those which be-  
 long to them according to the several  
 Relations they stand in unto others.  
 And those which pertain to them ac-  
 cording to the various Estates and  
 Conditions the Providence of God hath  
 placed them in. We should endeavour  
 to be distinctly acquainted with  
 these, as we can, that our Conduct  
 may be Regular, Orderly, and Exact,  
 and may be beautiful and glorious in  
 the Eyes of God. These make up the greatest  
 part of that Revelation Jesus Christ  
 hath made of the Will of God unto  
 the World. They are dispersed  
 through the whole Body of those Sa-  
 cred Records which contain the Dis-  
 coveries He hath made of the Father's  
 Mind, so that we cannot attend to  
 any page of the *Scriptures* but we shall be  
 sure to meet with some *Instruction*.  
 Amongst all the things that Christ Jesus  
 hath taught, these are the least dispu-  
 ted, but with profoundest Grief be it  
 spoken, none are more neglected, and  
 more contradicted in the Practices and  
 Lives of the Many. *And in the*  
*6thly,**

6thly. These Propositions which relate what *Privileges* do pertain to them who do know *Christ Jesus* right, which acquaint us what *Benefits*, *Advantages*, and *inestimable Blessings* such Persons do partake of at present, and may further expect with good assurance both in *this Life* and the next. As that they partake of the *Holy Spirit*, and are made his *Temple*, 1 Cor. 6. 19. Rom. 8. 9. Have all their *Sins Pardon'd*, are *Justified* and admitted into the *new Covenant*, are *Sanctified*, and made partakers of the *Divine Nature*, Eph. 1. 3. 1 Cor. 6. 11. 2 Pet. 1. 3. 4. Rom. 8. 14. are made the *Children of God*, John 1. 12. Gal. 3. 26. Rom. 8. 16. 17. Have the *Holy Angels* to Minister, and do many good Offices to them, Heb. 1. 14. That all *accurrences*, even the most *afflicting* that shall be ordered forth unto them, shall be *over-ruled* to their best *advantage*, Rom. 8. 28. That their *Bodies* shall at the end of the World be raised *Glorious Bodies*, Phil. 3. 21. And that they shall inherit *Eternal Life* and *Happiness* in the next World, and have their *Glorious Recompences* advanced

vanced in proportion to what they suffer for the sake of Christ, and the improvement they make in their Obedience unto Him at present, 2 Thes. 1. 10. Matth. 25. 21, 34. These things, and every thing else which Christ hath taught of the like Nature, are very proper and powerful Arguments to quicken us to, and animate us in the work and business. He doth assign us, whilst we continue in this World, and to support and comfort us under all the Calamities and Sufferings that may befall us here.

Notably. Those Propositions which inform us what Ordinances He hath Instituted, and in what manner they are to be observed: As Baptism, the Ministry of the Word, and his Supper, Matth. 28. 19, 20. Eph. 4. 11, &c. Matth. 26. 27, 28. 1 Cor. 11. 23, &c. These are appointed to be used as Pledges and Assurances of the Gracious Respect God hath to those who heartily believe in Christ, as Testimonies of our Submission and Love unto our Lord; and as means by which we are to receive greater measures of the Graces and Influences of the Holy Spirit.

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Christ

*Christ Jesus hath taught many Propositions relating to every one of these Heads, the knowing and understanding of which, will contribute much towards our arriving at as clear, distinct, and full knowledge of these matters as is expedient for us. And He hath taught very many Propositions which may be reduced more pertinently to other Heads to which proper Titles may be assigned. Yet,*

*4thly, Tho' there is not any thing Jesus Christ hath taught, but it is most certainly true, and hath its proper use ; there are some things of more common and eminent Importance ; the knowledge of which, hath a most plain, direct, and immediate tendency, to nourish and strengthen our Faith in Him, to excite and maintain in us, Devout, Pious, and Divine Affections, and to assist and help us in forming our Conversations so, that they shall not only be Innocent, and without Offence, but Exemplary, and worthy of imitation. And these are the matters a True Christian should in the first place, and principally endeavour to be acquainted with, tho' he is not absolutely*

solutely to confine himself to them, but must labour to obtain the knowledge of more, if he can, and to be continually growing in *True Faith and Godliness of living*. Therefore,

5thly, A good Collection of those Propositions, which are of the greatest moment to *True Christians* to have a good knowledge of, and which Christ and his Apostles did most of all insist on, and peculiarly commend to Peoples special notice, will be of great use to *True Christians*, in order to their attaining a more easie and speedy Information in matters which will be of notable use to them. Tho' we may not say to true Believers with reference to any certain number of Articles, as God Almighty doth to the Waves of the Sea, *Thus far shall ye go, and no farther*, nor positively determine that such a number of Articles must of necessity be explicitly understood and believed by every *True Christian*; yet their being provided with such a Collection of Articles well attested by the *Holy Scriptures*, would be very serviceable, and yield them much advantage, if they have not a distinct

*notional* knowledge of them, before they are effectually brought to believe or know (in the manner before related) that *Jesus* is the Person God appointed and commissioned to be the *only Saviour* of Sinners. For,

6thly, This advantage doth accrue to People by their being *early* instructed in the Doctrines *Christ Jesus* hath taught, and obtaining a true *notional* knowledge of the main matters delivered in the *New Testament*, that when they come to know *Christ Jesus* *savingly* they do *immediately* believe those *Articles* in another manner, and make a *better use* of them than they did before. And thus they will be excused from a great deal of Pains, they must otherwise take, to get the knowledge of these *points*, before they can apply themselves, to make a *farther Progress*. Besides, the *notional* knowledge of such *Articles* if attended to, with any *tolerable Application*, will conduce very much to Peoples *Conversion*, and dispose them to submit themselves to *Jesus*, as the *Christ* and resign up themselves entirely to his *Conduct*.

7thly,

7thly, It is so far from being a Blessing and Disadvantage to the Christian Religion, that Christ Jesus hath taught so many Articles, it is its inestimable excellency. It is a singular Benefit, for which every good Christian ought to be very thankful. Indeed if no Man could be a True Christian, till he hath an explicate knowledge and belief of every thing Christ hath taught, then none but Men of extraordinary parts and pains could be True Christians; if any could be so. But the matter is so ordered, that nothing is made necessary to constitute a Person a Christian, but what the meanest of Mankind is capable of; and yet there is no Indulgence to Sloth and Idleness, nor excuse for wilful Ignorance in any, because there is nothing necessary to make a Person a True Christian, but his knowing that Jesus is the Person God hath sent, and commissioned to be the only Saviour of Sinners, so as to take Him unfeignedly to be his Lord. And this doth indispensably oblige him to use his best endeavours to know, and make a right use of what Christ hath Revealed. And He hath provided



provided so abundantly for the improving and bettering of our *Minds* and *Practices*, that how long soever we live, we may be growing and increasing in the knowledge of those matters, which will exceedingly improve and beautifie our *Intellectuals*, advantage and adorn our *Conversations* and *Lives*.

Therefore let us remember what the Wise Man saith, *Wisdom is the principal thing, therefore get Wisdom, and with all thy getting get Understanding*, Prov. 4. 7. Let us labour to understand aright the Doctrine of *Christ Jesus*, and get the knowledge of *Him* as our *Lord*, and endeavour continually to grow up more and more in the knowledge of *Him*, and of what *He* hath revealed. Then we shall know by *Experience*, that the excellency of this knowledge is such, that all that words can express concerning it, falls abundantly short of discovering the whole *Truth*. The pleasure that ariseth from the most accurate discourse concerning *Christ Jesus*, is as much short of what a Person perceives in *himself*, upon his know-

knowing Christ Jesus *savingly*, as the *satisfaction* which springs from the most *Philosophical* description of *Honey*, is short of that pleasure *Jonathan* felt in *himself* when his *Eyes* were *opened*, and all his *faculties* revived upon his *tasting* it. The *excellency* of *Food* is unexpressibly better perceived by an *hungry Person*, when he finds himself *refreshed* and *strengthened* upon his *eating* and *digesting* it, than by any words that can be used to set forth its *Nature* and *Properties*. When you come to know Christ Jesus so, as to yield up your selves entirely to Him, you will be fully of *St. Paul's* mind, and *account all things but loss*, for the *excellency of the knowledge of Christ Jesus your Lord*.

Books

Books lately Printed for *Awnsham*  
and *John Churchill*.

- T** *Alen's Chronological Tables*, fol.  
*Cambden's Britannia*, fol.  
*Mr. Boyle's General History of the Air*, 4<sup>o</sup>.  
*Machiavil's Works*.  
*Sir Roger L'Strange's Aesop's Fables*, fol.  
*Sir Richard Baker's Chronicle* continued.  
*Mr. Lock of Human Understanding*, fol.  
\_\_\_\_\_ *Of Education*.  
\_\_\_\_\_ *of Money, Interest and Trade*.  
*Tanner's Notitia Monastica*.  
*Bishop Wilkins of Prayer and Preaching*,  
enlarged by *Dr. Moor Bishop of Norwich*  
and *Dr. Williams*.  
*Dr. Hody of the Resurrection*.  
*Sir W. Temple's Miscellanea* complet.  
*Dr. Patrick's New Version of the Psalms*.  
*Gentleman's Religion*, twelves.  
*Le Clare's Logica*, twelves.  
*Dr. Leighton Arch-Bp of Glasgow, his Sermons*.  
*Royal Grammar*, &c. octavo.  
*Prince Arthur* by *Dr. Blackmore*, fol.  
*Three several Letters for Toleration*.  
*Bishop Hopkins's 4 Vol. of Sermons* and other  
pieces.  
*Selden's Table Talk*, octavo.  
*A Discourse concerning the Love of God*,  
twelves.  
*Merison's Guide for Surveyors of High-ways*,  
octavo.  
*An Abridgement of Mr. Lock's Essay of Hu-*  
*man Understanding*, by *Mr. Wynn*, octavo.  
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